UNITY.

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOL. VI. *CHICAGO, OCTOBER 1, 1880.* No. 3.

EDITORIAL.

H. M. S.

INGERSOLL'S GOSPEL.

Whatever may be thought of Col. Ingersoll's other lectures, his last one, on "What shall we do to be Saved?" would almost do for a sermon. He quotes freely from the New Testament to show how good Jesus' teaching really was, and how infinitely better than what the church has taught about him. Of course in his criticisms of churches and Bible he makes sweeping assertions that are anything but accurate. But with most of his statements we should all agree, and might admit his claim when he says: "from the aspersions of the pulpit I seek to rescue the reputation of the Deity." Certainly the Deity of this lecture is infinitely better than that of old sermons, who "so loved the world that he made up his mind to damn the most of it." Col. Ingersoll puts it plainly: "It is far more important that we should love our wives than that we shall love God. And I will tell you why. You cannot help him; you can help her. It is far more important that you love your children than that you love Jesus Christ. And why? If he is God, you cannot help him, but you can plant a little flower of happiness in every footstep of the child from the cradle until you die in that child's arms. * * While I live I propose to stand by the folks." Mr. Ingersoll plainly has a creed, too. He says: "I believe in the gospel of cheerfulness, the gospel of good nature, the gospel of good health." "I believe in the gospel of good living, the gospel of good clothes, the gospel of good houses." "I believe in the gospel of intelligence, in the gospel of education. The school-house is my cathedral. The university is my Bible. I believe in that gospel of justice that we must reap what we sow." "I believe in the great gospel of generosity." "My gospel of health will bring life. My gospel of intelligence, my gospel of good living, my gospel of good fellowship, will cover the world with happy homes. My doctrine will put carpets upon your floors, pictures upon your walls, books upon your shelves, ideas in your minds. My doctrine will rid your minds of the abnormal monsters born of the ignorance of superstition. My doctrine will give us health, wealth and happiness."

TRUE RELIGION.

With all the criticisms brought against the Bible to-day, it is doubtful whether religious requirements have ever been summed up better than in some of its own texts. The famous definition of "pure religion," in the Epistle of James, entirely omits all that orthodoxy emphasizes,—says nothing about church or sacrament, prayer or praise, baptism or belief,—does not even demand belief in Jesus or the Trinity; but simply includes the human virtues, purity of life and kindness to the unfortunate. Jesus' own words teach the same. He promises the sight of God to "the pure in heart," as if their theology had nothing to do with it; he promises forgiveness to those who forgive others, as if that were the o ly atonement needed; he promises mercy to the merciful, without any regard to their belief about him; he promises the greatest of all blessings—to be called *sons* of God (the same term in the original which is applied to himself)—for the purely human virtue of peace-making.

To see how little Jesus makes of what the church has regarded as most essential, take for instance his words about prayer. He plainly rebukes public prayer, and says: "When thou prayest enter into thy closet, shut the door and pray to thy Father in secret." Living as we do among people who think so much of public prayer, it would not be courteous to say Jesus was right in this command. Prayer-meetings doubtless do much good in their way, and a week of prayer may lead to good results. But whatever our own opinions about public prayer, Jesus has left his rebuke against it; and if that command of his about the closet were obeyed, there would not be a prayer-meeting left in Christendom. Strange that after Jesus condemns public prayers, his followers have come to regard them as the best service of him! Strange that they think they must close the prayers which Christ forbade, with the phrase "for Christ's sake!" Nor does he advise long prayers, even in secret, but expressly tells them not to use "vain repetitions, as the heathen do," who "think they shall be heard for their much speaking." No vain repetitions! Whether among such "repetitions," he would in-

clude a liturgy, repeated fifty-two times a year for the last two centuries and more, is a question for the theologians to settle; though one would infer that Jesus would countenance a revised edition of the prayer-book occasionally. Nor does he seem to favor petitions in prayer, but plainly says "The Father knows what things we have need of before we ask Him." He loves the prayer, not of the lips but of the life, and says not those who cry Lord, Lord, shall enter the kingdom, "but he that *doeth* the will of my Father in Heaven."

Or where shall we find a better summing of religious requirements than old Hebrew Micah's: "What doth the Lord require of thee but to do justly and love mercy and to walk humbly with thy God?" Notice what these words imply, and we see it is not far from rational religion to-day.

First, to do justly,—we all know what that means. But some theologians would take the meaning out of it by telling us that justice does not mean justice, but justification through somebody else. Do not let us harbor any such jugglery with words. When the prophets said justice they meant justice, and have whole chapters to prove it. When Isaiah rebuked men for trusting in blood, he did not mean for them to "get behind the blood." When Jesus blessed those who "hunger and thirst after righteousness," he did not mean that they ought to consider righteousness as "filthy rags." To do justly is to be honest, upright and true toward all men, especially toward the poor and weak, who are not in a condition to obtain justice themselves.

Secondly, to love mercy; for present justice is not enough. The centuries before us have been full of injustice, and each generation inherits from the past a load of suffering which cries for relief. So the true man will supplement justice with a mercy which seeks to relieve this suffering. To the negative virtue of not wronging others he will add the positive virtue of helping others. To rigid honesty he adds a warmer sympathy. Do not let us belittle this mercy in either man or God. Let us not think that our mercy is due only to the elect, or God's mercy shown only to them. When the gospel sums up the law as "thou shalt love thy neighbor as thyself," and illustrates it by the heretical Good Samaritan, it does not mean thou shalt hate or even despise thy neighbor who goes to another Church, or to no Church at all. When Jesus said "love your enemies, that you may become sons of God," he did not mean that God was going to burn his forever.

Thirdly, to walk humbly with thy God. What does that mean? Not prostration, or kneeling, or even to "bow the head like a bulrush," as Isaiah says mockingly. All these things are fine, as symbols; but many think reverence for the Creator is shown better by keeping the upright attitude He has given us; and the very figure of the passage is, *walking* with God, as if religion were a journey and man should ever be erect on the march. To walk humbly with God is not to kneel on a cushioned stool, but to stand with open eye for the truth, and to walk wherever it may lead us,—whether down the softly-carpeted aisles of a fashionable Church, or up the hard steeps which must be trodden alone. Nor does "to walk humbly with God" mean to proclaim our worthlessness and depravity —especially if we add that after all we are holier than other people. If God has made us, it were more reverent to suppose that neither we nor the non-elect are worthless. Nor is it true humility before God to proclaim our weakness, and then suppose that our prayers can move the Almighty, or even to suggest to Him what had better be done under the circumstances. Nor is it true humility to confess our ignorance, and then assume that we know all about God, the mysteries of His providence in the past, how He created the world, what were His eternal purposes before the world began, and what will be the results after the world ends. None of these things constitute the humble walk with God. What is it then? Is it not the walk of trust,—trust in all the powers God has given us, trust in the laws through which He works, and trust that a knowledge of these laws can but help His children? Is it not to maintain the attitude of disciples—learners—ever ready to receive a new lesson, even though its difficulties interrupt the ease with which we have been repeating the old lesson—ever humbly seeking to advance the truth, with faith that God's truth will not harm us?

Does this return to the essentials of religion destroy it? Does it not rather open the door into a larger religion? It breaks down the little walls in which our historic religion has fenced itself; but it thereby only shows God's world-wide religion of humanity, in which all forms of historic faith unite. These common truths proclaimed in all faiths, show religion founded not on any perishing creed or ritual, but in society itself, in the human soul, in the very laws of nature. This view increases our reverence; for it shows us not a partial God with his pet people, but that infinite Divine Life which embraces all lands in its universal order, and all peoples in its impartial fatherhood. This view brings us a larger charity; for it shows us all nations subject to the same laws, filled by the same

life, linked by the same love in a brotherhood infinitely grander than the close communion of any sect. How much richer than the litany of any one religion, is that of these common truths of justice, mercy and faith, responded to each other from nation to nation, around the globe and through history, across wide oceans and wider ages, blending in one symphony, where diverse races are the singers, and all humanity the choir, and collapsing creeds are but the cadences sinking only to swell again into a sublimer strain of worship, proclaiming ever more clearly the Brotherhood of Man and Fatherhood of God.

CONTRIBUTED ARTICLES.

IMMORTAL.

J. V. B.

If awful throes should shake the whole world
Level, and on me monstrous Alps were hurled,
I should not be crushed:
If heaven were shattered and stars poured on the earth like rain,
Making the seas mist and melting the rocky plain,
My voice would not be hushed:
If the inner firmament, which makes the high dome
Of the human head an infinite sky, Reason's great home,
Should grow opaque with nimbus-clouds and horrid storms
Of wild, discordant thoughts and insane forms,
Still in the jarring mind some light would linger, by His ways
Who from the mouths of suckling babes ordaineth praise:
But if my love were gone, if I no longer felt the pang
Of tenderness, nor ever in me rang
The peals of human sorrow, then I were dead where life doth start.
Come, Friend, I'll hold thee closer to my heart!
The love I give to thee
Is life thou givest me.

THE LIBERAL PREACHERS OF ENGLAND OUT OF THE PULPIT.

V.

HERBERT SPENCER.

BY JAMES T. BIXBY.

[*Continued from last number.*]

Thirdly, as a moralist Spencer has done excellent work in the cause of righteousness through the vigorous chastisement that he has given to the gross and exclusive Utilitarianism which Bentham and Mill had made so prevalent a generation back in all the more advanced circles of English thought. In the early chapters of "Social Statics," Spencer gave the Expediency School blows from which they have never recovered, showing the inconsistencies and grave injury of making "the greatest happiness of the greatest number" an immediate motive and guide of action. He maintains (p. 35–37) the existence of a Moral Sense, and shows that even Bentham unwittingly derives the basis of his Utilitarian System from an oracle whose existence he denies. The monitions of this Moral Sense form the bases of Spencer's "Ethics" (p. 43). He reasons most powerfully against ever making that which is expedient for the time our guide, and presents "conformity to abstract right" as the sheet-anchor of all sound Ethics. "We must not delude ourselves," he says, "by fancying that exceptional acts of disobedience may pass without evil results. Make a hole through a principle to admit of a solitary exception, and on one pretence or another exceptions will by and by be thrust through after it, so as to render the principle good for nothing."

By instance after instance from the annals of those who had thought they had found shorter ways to happiness than that of righteousness, he shows how all history is the commentary on the inexorability of the moral law. The results of abandoning the right to pursue the *politic* are ever the same,—fresh illustration of the Just Law that cannot be outwitted. "Men who are insane enough," he says, "to think that they may safely violate the fundamental laws of right conduct, may read in such defeats and disasters their own fate. Let them but inquire and they will find that each petty evil, each great catastrophe, is in some way or other a sequence of injustice. Monetary panics, South Sea bubbles, Railroad manias, Irish rebellions, French Revolutions, these and the miseries flowing from them, are but the cumulative effects of dishonesty."

"It may indeed be difficult for those who have but little faith in the invisible, to follow out a principle unflinchingly in spite of every threatening evil, to give up their own power of judging what *seems* best from the belief that that only *is* best which is abstractly right,—to say, 'although appearances are against it, yet will I obey the law.' Nevertheless this is the true attitude to assume; the conduct which it has been the object of all moral teaching to inculcate, the only conduct which can eventually answer."

This ardor for Justice, and confidence in the impossibility of outwitting it, runs all through "Social Statics." To lower the standard of morals to man's imperfections and what is most useful for the hour, he shows by instance after instance, to be a great mistake. "It is only by perpetual aspiration for what is beyond that progress is made." (P. 506.) Every man should have freedom to do all that he wills, provided that he does not infringe the equal rights of his fellows. Each man's interests are so closely knit with those of his fellows that "mere pocket prudence should induce them to further human welfare, if no higher motive will." Self-forgetting altruism will bring us home sweeter harvests than prudent egoism.

Against the varied forms of English injustice,—cruelty in West Indies, oppression in Ireland, aggression in the East, monopolies, class legislation, coercion of children, the immoralities of trade, government intermeddling for the benefit of one set of men at the expense of the community, he

makes most earnest protest,—protests that have had a most healthful influence upon public opinion both in England and this country.

In the twenty odd years that elapsed between the publication of this first Ethical treatise and his later "Data of Ethics," Mr. Spencer has modified considerably the general theory which it enunciates, and is not prepared, he announces, to abide by all the detailed applications of them. But he adheres still to the *leading principles*. The changes which, in his later publications, he has made to bring them, as he believes, more into harmony to his system of Synthetic philosophy, I do not look upon as improvements. He still recognizes innate conceptions of right as the guides of conduct; and that self-happiness is best to be obtained, not by direct and intentional pursuit, but sympathetically, by furthering the happiness of others. But he would call attention to what he calls the converse truth, that general happiness is to be obtained by furthering *self*-happiness. Especially he would have us remember that our intuitions of right, while innate, are but transformations of *experiences of utility*, organized and consolidated through all past generations of the human race; and moreover are proximately supreme only because they lead to the ultimately supreme end,—happiness, special and general.

In the new "Spencerian Ethics," these last points are capital. They have the merit of having taken the wind entirely out of the sails of the older Empiricism that would recognize in our intuitions nothing but associations of our individual experience, and they give to our innate ideas as much of validity as the whole experience of the race may yield. But they seem to me steps entirely in the wrong direction, robbing his system of reasonableness, strength and sanction. To make happiness the ultimate end of action is to present in the first place an utterly vague goal. For what kind of the many utterly inconsistent kinds of happiness shall be our end, happiness of the savage or the European, pleasure of the belly or the brain, of the flesh or the soul? Mr. Spencer himself, because of this very vagueness of happiness, recognizes that it is unfit to be made the *immediate* aim of life. Does not the same objection lie against its being made the *ultimate* end? To make pleasure the final end and criterion of conduct must ultimately be fatal to all noble living. If morality be generally recognized as having no other sanction than that it conduces to the general happiness; if the categorical imperative be regarded as a mere illusion, and its divine obligation a relic of days of priestcraft and pious superstition, then, wherever the conflict comes (as every day it does come to a man), between his own interest and the welfare of others,—the latter must inevitably go to the wall. When men at large generally and thoroughly accept the doctrines of the "Data of Ethics" and realize that the ethical intuitions commanding love, truth and ju tice are but hallucinations of heredity, compounded out of the experiences of what our ancestors found useful in days of political and ecclesiastical despotism, must not their gracious blossoms wither, like the flower whose root has been severed by the ploughshare, and soon leave naught but the maxims of prudence standing on the social field. Remorse, recognized as but an annoying obsession of our present consciousness by the hereditary tendencies of less enlightened ages, and the sin committed being also understood, by the explanations of modern psychologists, to have been perpetrated without any real free will (volition being simply, in Spencer's system, the final and necessary discharge of the desires in obedience to the strongest motives), will not the transgressor very complacently calm his mind and tell his conscience that he knows all about her usurped throne and fabricated regalia, and she need trouble him no more with her upbraidings. For the moral intuitions long to maintain their present authority, should Spencer's theory of ethics become generally accepted, would be a psychological impossibility.

4th. As a force in the religious world, Spencer has acted in two ways. Following his own division of his Synthetic Philosophy into the laws of the Knowable and the Unknowable, we may recognize two currents of religious influence as sent forth by him: 1st, the indirect influence he has exerted by his scientific expositions; 2d, the direct influence of his own presentation of the sphere and function of religion. Under the first head there is to be noticed the great change in the thought of modern times, in every department of knowledge, wrought by the theory of Evolution, of which Spencer has been the chief apostle, and more than any other one mind, the discoverer. The idea of Evolution, in a vague way and as a fascinating fancy, is by no means a recent thing. It shimmers in more than one Greek and Hindu speculation; it was introduced into biological writings two centuries ago, by Malpighi; applied physiologically by Bonnet, and philosophically by Leibnitz. Von Baer, fifty years ago, put its essential idea into quite a definite shape in reference to organic bodies,—viz: that all development is a change from a state of homogeneity to a state of heterogeneity. But it was left for Herbert Spencer to draw out its formula in complete shape and make of it a universal law, accounting for everything in the universe, from the form of an *infusoria* to the movements of the constellations, and so to buttress it about with striking facts and luminous explications as to constitute it a complete Synthetic Philosophy of the Universe. At the time when Herbert Spencer began to think upon the subject of Evolution, one of the great epochs of thought had been reached. Down to the early part of the present century the belief that the world was a Divine machine, created in six days by a fiat of God, and set at once running in its present completeness, was the belief which was piously held by all good Christians, and which controlled science and philosophy quite closely. But the investigations of the men of science, especially the geologists and anatomists, had in the course of the next generation fundamentally altered the conception of the origin of things, to those acquainted with the last results of natural discovery. Still the clergy and the *literati* and the common people held tenaciously to the old view, of a sudden supernatural creation, and claimed that the controversy involved the very

existence of God. How could the dispute be settled? The usual result was, as Cazelle well describes it, a kind of tacit compromise between the contending parties, the theologians conceding the vast antiquity of the earth, and the geologists conceding preternatural intervention in the regular onworking of the scheme. Natural laws might maintain and modify species, life and mind, but the question of their origin was lifted above Nature into a sphere inaccessible to scientific inquiry. But Spencer saw that the only philosophic view was to consider everything in Nature as conformed to one universal and inflexible order. He devoted himself therefore to the gigantic task of disengaging and formulating a single law, according to which life, mind, man, science, art, society, morals and religion, all have gradually unfolded, the more complex everywhere derived from the more simple. As fast as this Evolution philosophy has spread, just so fast it has tended to remove belief in supernatural interruptions of nature, special providences, sudden creations and a host of popular traditions. The champions of the older theologies and the materialists, who see in Nature only a wheelwork of material parts, of course consider the theory of Evolution as a deadly foe of religion. But the intelligent Christian who bears in mind that Matter and Motion are but the masks of a deeper Power, symbols, as Spencer himself says, of an absolute Cause, and who is acquainted with the strong grounds that modern science and philosophy afford for reducing all forces to one Force and interpreting this by the only force directly known to us—Will ought not to be in the least alarmed. Trace the origin of the universe back to the primordial atoms in the fiery nebula,—the necessity of a Cause to produce this primitive germ of the Universe, and an Intelligence to order and guide it, is as great as ever. As Spencer himself has said, "the problem of existence is not solved; it is simply removed further back. The genesis of an atom is not easier to conceive than the genesis of a planet. Nay, indeed, so far from making the Universe a less mystery than before, it makes it a greater mystery. Creation by manufacture is a much lower thing than creation by evolution" Evolution is not a force, but a course, a process. To work it, there is needed a Divine Power and Wisdom, and where this is recognized we find Theology enlarged to a grander range, embracing all science in its area. The limits of Divine creation are stretched out to the compass of æons, and for the weak and short-sighted God of the old faith, who alternately created and rested, started and restarted, and mended again his disordered or deficient world-machine, we have a tireless, omnipresent Almighty Life, ever-moving all, whose omniscient laws were perfect from the beginning. Evolution is but the continuous emergence of the divine ideas; a progressive manifestation of God in time and space. In reference to the arguments for an Intelligent Designer and Providential Guide of the Universe, or in reference to the question of human immortality, evolution is an hypothesis (and it is to be remembered that Spencer presents it only as an hypothesis, though the most probable one) every whit as favorable to the interests of religion as the old theory of special creation.

And now I must pass to the direct teaching of Herbert Spencer upon religious questions. And first, it is to be noticed that he is not one indifferent to Religion, or scornfully ignoring it. He recognizes it as a most precious and important element of human life. "The *substance* of the religious consciousness is permanent," he declares. In opposition to Comte, who would deny us all knowledge of even the existence of anything but phenomena, Spencer maintains stoutly our consciousness of a Cause whose existence is manifested to us by all phenomena, and he maintains that the religious sentiment, "having, in the course of evolution, come to have for its object of contemplation, the Infinite Unknowable, can never again (unless by retrogression) take a finite knowable, like Humanity, for its object of contemplation." The Positive Philosophy of France, Spencer has always stoutly opposed, and done yeoman service in preventing its taking that lead of scientific and philosophic thought for which it pushed so hard a few years ago.

With equal vigor, Spencer repudiates Materialism, and has forcibly combatted its claims to reduce all things to what the finger can touch. Matter, he shows, is but a symbol of the unknown Cause, and if he were obliged to choose between interpreting Spirit in terms of Matter, or Matter in terms of Spirit, he would choose the latter alternative. His position is that both are but expressions or faces of a secret Cause. The persistent consciousness that we have of this secret Cause, this absolute Reality, assures us of its existence;—but as to what its real nature is, of *this* we can know nothing. We are not justified in attributing any attributes whatsoever to it. It is absolutely Inscrutable. In the recognition of this unsearchable Mystery which lies behind both material and spiritual phenomena, Mr. Spencer thinks that he has discerned a truth which should reconcile Science and Religion. It is, he maintains, the common truth behind all theories Progress, alike in science and religion, has consisted in the successive shedding of all symbols that disguise the unsearchable Reality. Religion is not to shackle science, but hold up before it the truth of an inconceivable Cause beyond all its formulas. Science is not to seek to suppress religion, but to purify it. "Doubtless," he says, ("Education," p. 90-91), "in much of the science that is current, there is a pervading spirit of irreligion, but not in that true science which has passed beyond the superficial into the profound. * * * That is essentially religious. Devotion to science is a tacit worship, a tacit recognition of worship in the things studied, and by implication in their Cause. * * * While toward the traditions and authorities of men its attitude may be proud, before the impenetrable veil which hides the Absolute its attitude is humble, a true pride and a true humility."

It is in this spirit that Spencer has dealt with religion. To the superstitions which so many think the chief things in religion, he has given many a sturdy blow. Into the primitive origin of religious faith he has searched, with what may seem to many

audacious hands, bruising sadly the tender buds of pious sentiment by his clumsy, unsympathetic handling. The analysis and derivation of religious ideas which he has given at such length in his Essays and "Principles of Sociology," seem to me very wide of the mark. But I recognize that the work was inspired by no irreverent spirit, and in certain directions will do good by dissipating current traditions, and especially by reminding the scientific world that in the existence of religion there is a fact as unmistakable, and in its origin a question as worthy of the labors of our savans, as the mental qualities of bees or the habits of a fly-catcher.

As far as the phenomena and laws of the Knowable go, the changes in the current conceptions which Spencer's "Synthetic Philosophy" would work will only redound, I believe, in the end, to the advantage of Religion. It is only in Mr. Spencer's presentation of the laws of the Unknowable, more especially his sweeping declarations of the utter inscrutability of the absolute Reality, that religion may fear detriment, and with reason remonstrate. I, for my part, cannot agree with Mr. Spencer, that blank and formless mystery is the best atmosphere for the growth of piety. The sensible worshipper demands something more definite than an eye-blinding darkness to incite him to adoration. If he feels that he has no reason to shape the unknown Cause into form resembling more or less the most spiritual aspects of humanity, rather than those of cruel beast, or blind, unconscious material mass, why should he love it instead of hating it, admire it rather than ignore it? Unless he can feel confident that the Absolute Reality is something as high at least as his own Reason and Conscience,—resembles his own spiritual nature enough to give opportunity of sympathy, there is no call upon him to worship it or to seek communion with it.

Christian philosophy agrees with the Synthetic Philosophy in admitting that all the attributes that we ascribe to God are symbolic, imperfect representations of the ineffable Perfection. But it claims them to be sufficient to point the direction, to indicate (not of course the summit of the Divine Being) but some of the basic elements from which the Unsearchable Heights arise. While these attributes of Intelligence, Will, Holiness, Personality, are necessarily but relative truths and fall short of the Divine reality, why may we not use them in the same way that Mr. Spencer uses the relative conceptions, of Force, Matter and Motion, as *good working* hypotheses—the only hypotheses about the Source of things that will work. To limit ourselves in describing or suggesting the Unknowable to such barren impersonal terms as alone Mr. Spencer allows,—"Power," "Reality," "the Absolute,"—so far from exalting our thoughts into a sphere above Personality, inevitably drops us down far below it. In our attempt at surpassing height and overwhelming fullness of thought concerning the Divine, we fall into a pitiable pit of emptiness. Though no human similitudes adequately represent the ineffable Divinity, any and all are more befitting than none.

The wild oats of youth change into the briars of manhood.

ANOTHER LESSON FROM SOCRATES.

BY W. M. SALTER.

An interesting question in connection with Socrates is that of his meaning in ascribing to himself a Divine mission.

At the present time we are apt to be shy of those who conceive themselves to have a mission, and view their feeling as bordering on fanaticism and delusion. Those who take the position of religious teachers, if they be sober men, generally refuse to say that they have any special call to their work, and state their motive as not being dissimilar in kind from those which lead men in general to follow their various pursuits. We love study, or the guidance of parents or friends has led us to the work, or we have a desire to benefit humanity, and this seems one of the best ways. We may and not seldom do give up the ministry for other callings, and have no compunctions about it; and some remain simply because they *can* do nothing else.

Evidently Socrates did not feel in this way. He speaks frequently "of this, my service to the God" (Apology, 23) of his going about "according to the God's command" (ditto), of himself as fastened like a gadfly on the state, by God (30), and humorously warns the court he is addressing that if they put him to death, they will miss his services, "unless, indeed, God should in his care for you send some one else to rouse you" (31), "By signs and dreams, and in every way in which the divine will ever imposed any duty at all upon man" (33) has he been enjoined to act as he did. His work is so little his own that he does not hesitate to speak of himself in a way that borders on egotism and conceit. He believes "there has never yet been a greater good in the state than this my service to the God" (30). He tells the Athenians not to interrupt him, "for I think you will gain by listening" (ditto); and speaking of ordinary social and civil life, he deems himself "in truth too good a man to be safe if I entered into such things" (36). We are not to suppose this said with self-consciousness and pride, rather would it have been self-consciousness and pride not to have said it, for he did not belong to himself, and the good and truth he had to do and say in the world were as much objective, so to speak, as little his own personal property, as if they were connected with some one else. It was this consciousness of a mission which made him unmindful of pecuniary and domestic interests, so that he was "in very great poverty by reason of this my service to the God" (23), and if the court fined him, he had no money to pay the fine (37). That Socrates was not a hard-hearted and unsocial man may be seen by the feeling and tender way in which he speaks of his wife, when his son comes to him and declares that he cannot "endure her ill-humor" (memorabilia, II, 2). Xantippe was probably not what would be called an amiable woman, and I have read it somewhere that he married her out of an unselfish desire for self-discipline; but he himself explains that "it is not in *the ordinary course of human nature* that I should have

been thus neglectful of my own affairs, and have suffered my household interests to be uncared for these many years, while I was continually busying myself with yours, going about to each one of you individually, like a father or an elder brother, and trying to persuade you to take thought for virtue" (Apol. 31). It was a saying of Emanuel Deutsch, that "a man either marries or becomes great." The Prince Lakyamouni must leave his palace and lead a solitary life before he could prepare himself to save the world. Jesus was never married, and Socrates, if he had been more faithful to the ordinary home interests, could not have left the name or wielded the influence that have actually come down to us. And it was because of this assurance that he was serving a Higher Power that he meets death so courageously, so calmly, so light-heartedly, we might almost say, for he does not forbear to indulge in a joke or two after the death sentence has been brought in.

And now what was the meaning of his consciousness, what is implied in it, what are the steps by which we may imagine he was led to it? Of course, we cannot answer categorically, for we have no proof that he ever analyzed his consciousness in any formal or detailed way; but we have a strong conviction that being so cool and clear-headed a man, living so much in the light of common day, in one sense so much of a man of the world, he could not have had his sense of a mission produced, though it might have been strengthened, by such, *to us*, questionable phenomena as signs and dreams. Socrates was a believer in these things, he was by no means a thorough-going rationalist,he said that while we should learn what we could by our own faculties, where we could not that we might try to learn from the gods by enquiry (Mem. I. 1-9, cf. IV. 7-10). But dreams are generally an indication of a mental activity which has preceded them, and it was after he had come into some notoriety that the oracle pronounced upon his wisdom. We are persuaded that only by attending to the general character of his thought, as reported to us in his Apology, and by Xenophon, can we get at the springs of his conviction.

His genius was pre-eminently ethical; he was concerned not only to know things as they are, but to make things better, and esteemed knowledge principally for its moral uses. The thought of the better attracted him and led him on. As to many objects of supposed knowledge he did not know, but there was one thing he did know, that it was "wicked and shameful to do wrong and to disobey any one, whether God or man, who is *better than yourself*" (Apol. 29). The good or the right, that which freely chosen by man we call virtue, has an intrinsic worthiness and authority. Man is free to do many things, to choose between different courses of action, but when the element of right comes in, though he is still physically, he is not morally or rightfully free to do it or not, as he pleases. He *must* please to do the right. Socrates believed there was this moral authority compassing our lives and action, no man sees it or hears it, it is not a definite, tangible thing; but nevertheless at every step in a man's life where there is a right and a wrong, there is a *must* on the one side and a *must not* on the other. To most men this seems figurative language, but to a few, and Socrates was one of the few, it answers to their most real experience; not surer is the sky or the earth or the voice of a friend than than this moral authority known to the secret heart. It is out of this moral consciousness that the noblest religion and the purest idea of God are born. With it we feel that we are related to another order than the physical. Because we see it, become conscious of it, we are related to it, we have a part in it, and must stand in this part and witness for it to the world. Socrates says "wherever any one either stations himself because he thinks it right to be there, or is stationed by his commander, there, I think, ought he to remain, and face danger, taking into account neither death nor anything else in comparison with disgrace" (Apol. 28). It was not by any outward commander that Socrates was placed in his work and told to stand there, but as little was it by his own arbitrary will or pleasure; he was there, because he felt it was *right* to be there, he stayed and stood because the right held him by its divine attractiveness, because he felt linked thereby to an order and a Power higher than himself. It was with such thoughts as antecedents that dreams came of themselves, and that the word of the oracle found the ground already prepared. The sign, the dæmon "the God," are the words with which he describes his inner experience, showing emphatically that to him the right or the good was not a fancy or a conceit of his own, but a real objective thing, having authority over him, and guiding and restraining him. It is the same thing which Hebrew prophets called the word or law of the Lord, and Jesus the will of the father; not to be found by any study of nature, not in the height or depth, not by going anywhere, but by retreating within ourselves, by analyzing our own consciousness, by learning what is really there, though ignorance and passion have blinded it to us before; and after the discovery, we cannot go anywhere without it, and man, and history, and nature itself receive new meaning and illumination from it. Socrates did not, perhaps, believe in the gods of the popular theology as far as they were deifications of natural objects; but on the basis of this ethical consciousness and interpreting it as linking him to somewhat real and objective, he declared that he believed in God as did not one of his accusers (Apol. 35). For God is the name for the object of our highest worship, and the moral law is not less but greater and higher than any natural object, or even than the sum of them.

And here is the explanation of the saying "there can no evil befall a good man" (Apol 41). By this he does not mean there is any Divine necessity by which a good man gets always a comfortable bed, or is free from sickness, or is never defamed by his neighbor, or is led on to what is called success in life, or will be hindered from drinking poison or delivered from a murderous mob; no, but that these are not really good or evil either way. Witness what he says of his accusers: "Neither

Meletus nor Anytus could injure me in the least; they have not the power; for it is not, I think, in the nature of things that a bad man should injure one better than himself" (Apol. 30). That is refreshing and enlightening too! The real evil, he thinks is on their side, who endeavor "to put a man to death unjustly," and goes on to almost commiserate the people of Athens, lest in condemning him they should do so great a wrong to themselves. With a subtle irony he says, "I suspect, ye citizens, that the difficulty is not in escaping death, but much rather in escaping evil, for this runs faster than death;" and with a mixture of pathos and sarcasm adds, "now, I, being slow and old am overtaken by death, the slower; and my accusers being swift and skillful, by evil, the swifter of the two" (Apol. 39). In regard to what comes after death he is somewhat of an agnostic, he does not know; but he is at least thereby kept from regarding death as an evil, and does not conceal his suspicion that it may be the gateway to the highest blessing. But to him neither life nor death are the the things most to be desired, but rather virtue; without it, and the self-examination that leads to it, life is not worth the living, and with the consciousness of it death has no terrors.

But is it possible for us at the present day to be conscious of a Divine mission, without a certain tinge of fanaticism and self-delusion? Plainly not if we have no feeling there is a work for us to do, or if we regard things as right and wrong just as we happen to look at them, if we are conscious of no "*must*," of no moral compulsion. Our idea of God does not allow us to think of him as giving "supernatural" calls or directions, we view him rather as speaking, if he can be said to speak at all, through the natural processes of thought and feeling. We do not conceive of God as one being, and man as another, and the two capable of communicating and acting one upon another—this we call anthropomorphism. Yet we may have a feeling that some things are right and others are wrong, and that though we perceive the rightness and the wrongness we do not constitute them, that they belong to an order that we have not created and cannot change; we may further feel that we are bound to choose the right and to fight the wrong, that some actions and habits and institutions of man, while existing, have no right to exist, and we may feel verily *obliged* to strive to change them; we are not here our own masters, there is a certain right or justice or necessity that masters us, we are servants and own a superior authority. These feelings we may have, and they may make us resolute, fearless, uncompromising; we are set here, we are held as by a charm to our place, and not life itself is preferable to desertion and dishonor. Is this the consciousness of a Divine mission? Well, no, not as most people imagine that Socrates or Jesus had a Divine mission; it would not perhaps be recognized by themselves as a full transcript of their consciousness. Shaped and colored as this, no doubt, was by the philosophy or theology of their times; but for all this it may be the reality and fundamental truth of the matter, and what is more, may become something else than an interesting tradition or legend, namely, a reality and mighty moving-spring in some of our hearts to-day.

CONFERENCES.

NATIONAL UNITARIAN CONFERENCE.

The meeting held at Saratoga September 21–27th, was, in every way, a notable event. Socially, it was a joyful occasion. The great United States Hotel, which accommodates 1,700 guests, overflowed the first day, and the large Methodist Church, which seats about 2,500 people, was filled to overflowing at nearly every session. Judge E. Rockwood Hoar presided, with his incomparable felicity. The discussions took a more practical turn than ever before. There was a greater appetite for missionary work than the Unitarians have ever before manifested, we think. The opening sermon, by Rev. Mr. Claydon, the Representative of the British and Foreign Unitarian Association, was a most timely and able discourse, abounding in good sense and good fellowship. The one thrilling episode of the conference was the formal welcome of this gentleman and Rev. Mr. Badland, the English delegates, by the President. After a speech, abounding in wit and patriotism he extended them the right hand and the vast audience arose in enthusiastic greetings. Among the good causes urged were the interests of the Meadville Theological School. The need of a new church at Ann Arbor. The needs of the south, the Hampton school for negroes and Indians, schools for girls, and many others. The proceedings and reports will be published in full by our more ample contemporary the *Christian Register*, of Boston, and we hope all our readers will take pains to secure a copy of their conference number, which can be ordered from this office for seven cents per copy, and read it through. Meanwhile we forbear further comment till our next.

PAN-PRESBYTERIANISM.

The council of Presbyterians, now in session in Philadelphia, is in every way an instructive and hopeful sign of the times. This body in its history has demonstrated how the dogmatic and theological basis of union tends hopelessly to division and sub-division, there being no less than forty-nine well-defined varieties of Presbyterianism, and this council illustrates the counter-movement, the search for unity, which is the most hopeful sign in the religion of to-day. The first council of this kind was held three years ago at Edinburgh, consisting of 333 delegates from 39 different countries. From the imperfect reports from the current papers, we infer that the present meeting excels it in spirit and numbers, and that it is making rapid strides towards the freedom, fellowship and character basis which alone makes unity, in a large way, possible, Dr. Horace Day is reported as having said, that, "If the Westminster catechism were re-written to-morrow, he believed that a majority of the churches would favor the omission of a great deal now in it, referring especially to the nine sections relating to predestination."

Another professor held Calvin responsible for Agnosticism, denied that the catechism was the final thing in theology, and claimed that there "Ought to be a development in creeds as well as in other things; a higher intelligence, and a

progressive spirit in theology, as well as in other fields of intellectual activity."

An Edinburgh professor was ashamed of the timidity of the theologian to recognize in science a necessary condition to the existence of religion. To counteract this and much of the same sort, the stalwart Dr. McCosh, of Princeton, assured the council, that of the 1200 young men who here graduated from Princeton College during his administration, that "only four went away unbelievers; and of those four, three were now in the Gospel ministry, and the fourth as high up in the theological class at Princeton, having returned as a post-graduate," which statement a secular exchange interprets as either a reflection on the young men, or upon the simplicity of the Doctor, who in another place confesses that "this is ar age of unsettled opinion." The council is to be in session for a month, and we doubt not will result in great enlargement of Presbyterian sympathy. The old quarter-posts will doubtless remain unchanged, and the ancient witness-trees will be declared veritable, but the new bark has grown over the old blazing, and none but an expert in theological surveying can discover the forgotten lines that runs through the wheat-fields, common not only to Presbyterian, but to all truth-loving and God-serving souls.

NOTES FROM THE FIELD.

J. LL. J.

"What news abroad i' the world?"

SOCIAL SCIENCE.—The Illinois Association convenes in this city next week. See the very attractive programme among our announcements.

CURIOUS COMBINATION.—The *Detroit Free Press* says that a Republican Baptist minister introduced the Republican blasphemer Bob Ingersoll to a Republican audience at Skowhegan, recently.

DEDICATION.—The new Unitarian Church at Buffalo, is to be dedicated with a two-days conference, Oct. 12–14, and that at Cleveland on the 17th inst. Henry W. Bellows, D.D., of New York, preaches the dedication sermon at both places.

SCOTLAND.—The Scotch have an appetite for solid books, greater than their English neighbor. Sixty per cent. of the books taken from their free libraries are novels, while the appetite of the English for fiction is represented by seventy-five per cent. What is the American percentage?

SALEM, MASS.—The four Unitarian Churches at this place gathered in mass meeting at the church of which Mr. Batchelor, the ex-Secretary of the National Unitarian Conference, is pastor, on Sunday evening, Sept. 26th, to hear the report of the Saratoga meeting. Addresses were made by the resident pastors and the editor of UNITY.

AMEN, OR HURRAH—WHICH?—A New Jersey D. D. made grave objections, the other day, at the Pan-Presbyterian Council in Philadelphia, against the habit of applauding with hands and feet, as unbecoming, and recommended instead the good Methodistic plan of crying "Amen" and "Hallelujah." The line between things sacred and secular is always drawn on the solemn side. When one feels good, it is hard to keep this line in mind.

IN UNION IS STRENGTH.—Henry Williamson, of Dundee, writes as follows to the editor of the *Unitarian Herald:*

"If Unitarians would agree to unite together loyally for missionary work, upon a basis something like this—'We believe in One God the Father, and in the leadership of Jesus Christ, for the promotion of the highest good to mankind,' a revival of interest in common causes would certainly ensue, and we might effect in our own age a much-needed change in thought and action, both amongst the 'orthodox' and those who are outside of all churches."

BLOOMINGTON, ILL.—An Unity Club was organized in this city the other evening, under the most encouraging circumstances, beginning with sociability and oysters, and ending with organization and election of officers, as follows: President, Rev. J. R. Effinger; Vice-President, Prof. Metcalf; Secretary, Miss Dunn; Treasurer, Robert Thompson. Literary, social, dramatic, musical and other committees were also appointed. We hope the officers will keep us duly advised of their proceedings, that our Unity Club page may be enriched.

IOWA CITY.—We are in receipt of an invitation of Bro. Clute to join the Young Folks' Class, which meets in the Pastor's parlor Sunday morning to study the Religions of the World. Special attention to be given this year to Zoroastrianism, the Religion of Ancient Greece, the Religion of Ancient Egypt, the Religion of Ancient Rome, the Scandinavian Religion, Judaism, Mohammedanism, and Christianity. The invitation asks us to bring along any friends who may be interested, so we extend the invitation to UNITY readers in that locality, assuring them that they can do no better than to go.

TENNESSEE.—Thomas Hughes is now in America, arranging for his community, which is to be composed of Tenant Farmers from England. 400,000 acres of land has been purchased in this State, and the company has a capital of $750,000. A saw mill and brick kiln are already built, and generous provisions are made for parks, cricket grounds, etc. Some form of co-operation, a communistic life under one plan or another has always had a wonderful charm to the noblest. It has been a dream, more or less clearly defined, of most of the great benefactors of the race. Alas, that there should have been found thus far, a Judas, who always manages to get a hold of the bag. We can scarcely hope that this last attempt can be an exception.

"FIVE GRAND POINTS OF THE LIBERAL FAITH."—*The Unitarian Herald* gives them as follows: "1. Believe in yourself," in your right to exist; that you live for a purpose. Believe in your own conceptions of right and duty. "2. Believe in your fellow-men," that there are divine aspirations in every human heart, give your friends, as you give your picture, the advantage of a good light, as Emerson says. "Believe in enduring Righteousness," that all the forces and influences of the "Soul of Things,"—call it "God, nature, law universe, humanity," or what you will,—tend to Righteousness. "4. Believe in eternal law," that we are governed by a power that cannot be turned aside; that there are no discords in the grand anthem of the Universe. "5. Believe in unending progress,', that righteousness and truth will finally prevail over wrong; that "honesty and heroism produce everlasting fruit, and that meanness and hypocrisy, narrowness and baseness will leave no wreck behind." These are given as five points in the "New Faith," in comparison with the five points in the "Old," viz: predestination, particular

redemption, total depravity, effectual calling and the certain perseverance of the saints.

"CONSOLIDATING CHARITIES."—The leading business men and clergymen of Milwaukee are endeavoring to find some means to do away with professional pauperism in that city. The *Sentinel* of June 28th contains an article setting forth the following sketch of a plan matured by Rev. G. E. Gordon:

"This plan is not intended to supersede, but to aid the various charities, and enable them to assist worthy objects only. A society is proposed, to be called 'The Associated Charities of the City of Milwaukee,' for the purpose of bringing into harmonious co-operation the overseer of the poor, churches, charitable agencies, and individuals, thus checking the evil of overlapping incurred by independent action; to investigate thoroughly all applications for relief; to place gratuitously the investigating machinery of the society at the service of all charitable agencies and persons; to obtain from the proper charities suitable and sufficient relief for deserving cases; to assist from its own funds, and, if possible, in the form of loans, cases for which relief can be obtained from no other source; to repress mendacity, and promote, as far as possible, the welfare of the poor by means of social and sanitary reforms, and by inculcating habits of providence and self-dependence."

COMMERCIAL BACKBONE.—A recent number of the *Journal*, published at Philadelphia, contains interesting reminiscences of Morris L. Hallowell, recently deceased, a man who has filled a large place in the Business, Reform and Quaker life of the city. The attitude which his firm took in regard to the effect of their anti-slavery convictions upon their business, is one which may well be studied by the business men of today. The following card, issued by the Hallowell house, explains itself:

"Card.—We have been informed by a large number of our Southern customers that systematic and pertinacious efforts are constantly made to deprive us of a portion of our trade by appeals to the prejudices of buyers, on the score of *unsound* political sentiments of some of the members of our firm.

"We therefore feel it a duty we owe to ourselves and the commercial community in which we reside, to publicly declare that we have no apologies to make for these opinions, and that we will continue as ever to hold and express just such sentiments as our consciences and convictions dictate, without reference to the supposed views of customers, and in special contempt of that class of dealers in our city who 'sell their principles with their goods.'

* * * * * * *

"If, after this, there is any one who desires to know our views before purchasing from us, we can best reply by embodying in this note an extract from a letter written by us some months since, which will explain itself:

"'The members of our firm, entertaining a wide difference of views on various topics, and as many opinions on the slavery question as there are members of it, are fully united on *one* point, viz: that where any one presumes to demand, as a preliminary to purchasing from us, that he shall know our opinions upon slavery or any other mooted question in religion or politics, he shall be informed, as we now tell you, that he cannot purchase from us for cash or upon any terms, until he shall have amply apologized for the insult.'"

SUNDAY SCHOOL CELEBRATION.—The Unitarians of England, not having been allowed to participate in Raikes' Sunday School Centenary, recently celebrated there, have been having a celebration of their own. It was held at the Alexandra Palace. The exercises were of an unusually interesting character, being the dedication of a monument which has been erected lately in front of the Essex Street Chapel. "This monument was dedicated, not to Robert Raikes only, but with a more catholic spirit than that with which the Unitarians had been treated, it commemorates early laborers of all denominations for the establishment of Sunday Schools. The inscription on the front of the monument is:

"'Erected to commemorate the Christian efforts of the originators of Sunday Schools (members of various churches) from the time of Cardinal Borromeo, 1580, to that of Theophilus Lindsay and Robert Raikes, 1780; in gratitude to God for his blessing on Sunday School labors during the past century, and in fervent hope that the time may soon come when differences of opinion will no longer separate disciples of Christ in works of usefulness. 1880.'

"On the side panels are cut the following names:

"'Cardinal Borromeo (Roman Catholic), Milan, 1580; Rev. Joseph Alleine (Nonconformist), Bath, 1668; Mrs. C. Boevey (Church of England), Flaxley, 1717; Rev. Theophilus Lindsay (Unitarian), Cotterick, 1764; Mrs. Catherine Cappe (Unitarian), Bedale, 1765; Miss Hannah Ball (Methodist), High Wycombe, 1769; Mr. William King (Whitfieldite), Dursley, 1774; Mr. James Heys (Presbyterian), Little Lever, 1775; Rev. Thomas Kennedy (Episcopalian), Donnpatrick, 1776; Rev. David Simpson (Church of England), Macclesfield, 1778; Rev. Thomas Stock and Mr. Robert Raikes (Church of England), Gloucester, 1780.'"

The *Boston Commonwealth*, from which we quote, makes this comment:

"Apparently the time has not yet come for anxiety lest the Church of England shall become too broad."

SWITZERLAND.—The following extract from a letter from 'over the water," to the *Index*, bearing date August 14th, 1880, will be of interest to UNITY readers:

"Respecting myself, there is nothing of interest to tell. It is pretty well understood by this time that I have finally relinquished my post and abandoned my profession,—that neither pulpit nor platform will know me again. This resolution is due to no considerations of health. My health is satisfactory, as good as it ever will be,—good enough. But I want more leisure than the ministry affords for the pursuit of certain lines of thought which have interested me since I have been in Europe, and the life of a man of letters will be more satisfactory to me. In another career I can be as useful as in the old one, perhaps more so. My absence will be prolonged a year more, in order that the gulf may be wider between my past and my future. Then I hope to come back better than new.

"Give my kindest wishes to such of our mutual friends as you may see, especially to the supporters of my beloved Free Religious Association; and believe me to be still, as always,

"Heartily yours, O. B. FROTHINGHAM."

ELECTRIC LIGHT.—An exhibition has recently been made by the "Electric Light Company," at Nantucket Beach. Three wooden towers, each three hundred feet high, had been erected in a triangle, about five hundred feet apart, each one bearing a circular row of twelve electric lights of the Weston patent, of 2,500-candle power each. "The design of the exhibition was to afford a model of the plan contemplated for lighting cities from overhead in vast areas, the estimate being that four towers to a square mile of area, each mounting lights aggregating 90,000-candle power, will suffice to flood the territory about with a light almost equal to mid-day. In this case a motive-power of thirty-six horses was used in generating the electricity from three machines, and the lights, with one single slight flicker, burned steadily and brilliantly all the evening. It is difficult to say whether the experiment proved anything or not." It was demonstrated that base-ball can be played by this artificial light, though not quite successfully. "The light was sufficiently brilliant to allow two base-ball nines to play in the center of the field lighted; but, on account of the uncertain light (resembling that of the

moon at its full), the batting was weak and the pitchers were poorly supported." So it seems some good was certainly accomplished by this exhibition, as it may be the means of perfecting some system by which our *great national game* can go on without heed to the interruptions of nature.

The Exchange Table.

F. B. C.

[From Appleton's Journal.]

There was a time when, low on bended knee
With outstretched hand and wet uplifted eye,
I cried: "Oh Father! teach me how to die,
And give me strength Death's awful face to see
And not to fear." Henceforth my prayer shall be,
"Help me to live!" Stern Life stalks slowly by,
Relentless and inexorable. No cry
For help or pity moveth her, as she
Gives to each one the burden of the day,
Nor heeds the limbs that bend beneath their load.
We may not shrink from our appointed way
Nor pause to rest, however rough the road
She bids us walk in. Therefore let us pray
"Give us the strength we need to *live*, O God!"

JULIA C. R. DORR.

THE NEW COVENANT.—Sensible advice. "A young man wanted to build a monument to the memory of his mother, and asked the advice of Mohammed. 'Dig her a well in the desert,' said the prophet."

"EDWIN ARNOLD, author of the *Light of Asia*, is forty-eight years old. He graduated at Oxford with high classical honors, and soon after went to India as principal of Deccan College, Poona. He is not, as has been stated, a brother of Matthew Arnold."

THE ALLIANCE.—Considerable feeling has deen excited in religious circles by the action of the South Park Commissioners in making an appropriation for music on Sunday at the South Park. Rev. Dr. Johnson, of Hyde Park, has preached a sermon against this official breaking of the laws, which has attracted a good deal of notice and much controversy.

THE INDEPENDENT.—"The family of Goethe, the famous German poet, came originally from Bavaria. His ancestors, under the name of Goeze, said to have lived in the village of Hensbieu, in Franconia, as early as 1449. Some of the descendants remained there. Another branch emigrated to Thuringia, and called themselves Gothus, Gothes, or Gothe from which the name Goethe was developed. The grand father of the poet was a tailor."

THE ALLIANCE.—"It is a pleasant incident that is related of King George of Greece. During his first visit to Paris a grand ball was given in his honor at the court of Napoleon III. While the festivities were going forward the Empress Eugenie asked him: "Whom do you think the handsomest woman at the ball?" "Pardon me, your Majesty," replied the king; "I am a barbarian, a Cossack; I know but one handsome woman—my wife."

THE BARABOO REPUBLIC.—This of course only applies to Democratic generals. Bob Ingersoll, alluding to Gen. Hancock's career as a professional soldier, says: "The public is not apt to get enthusiastic over these professional soldiers—men who were educated for war in time of peace. Of course we expect such men to do the fighting when there is fighting to be done. It is their business. Now, 'tis different with a volunteer. When a man leaves a plow, and kisses his wife and goes out to be shot at for a principle, that is believed to be patriotic and inspires enthusiasm. Then, too, we don't look at generals as especially typical of patriotism. We never had to draft for generals, that I remember. We always had plenty."

THE INDEX observes that "when Ingersoll addresses political gatherings, the politicians and Republican papers refer to him as Col. Ingersoll, R. G. Ingersoll, Esq., etc.; but, when he delivers one of his infidel lectures, he is simply 'Bob Ingersoll." Evidently its (the *Index*) observation has not extended so far west as Baraboo.

THE INDEX.—"Hold the Fort." "A certain Boston deacon lately formed his Sunday-school in line, and marched them along the aisles, himself in front, singing 'Hold the Fort.' The consternation which seized all parties at the second stanza can better be imagined than described—

'See the mighty host advancing,
Satan leading on.'

The deacon has objected to new methods ever since."

Isn't there something more than half pathetic in the following? "Are you prepared for death?" the clergyman asked, with a tremor of emotion in his voice, as he took the sick woman's hand in his own. A shade of patient thought crossed the invalid's face, and by-and-by she said she didn't believe she was: there was the bedroom carpet to be taken up yet, and the paint upstairs had hardly been touched, and she did want to put up new curtains in the dining-room, but she thought if she did not die until next Monday she would be about as near ready as a woman with a big family and no girl ever expected to be.

Is prosperity good for us? The *Index*, quoting a New York paper, gives these startling statistics: "A striking evidence of the increased spending power of the country is found in the fact that the United States imported during July no less than 13,500 cases of champagne from abroad—an increase of 3,000 cases over July, 1879, and nearly double the importation of July, 1878. All other kinds of foreign wines show a marked increase, though not to such a degree as champagne, which is emphatically the popular wine of America, just as port and sherry are of England. The internal revenue derived from spirits foots up to the enormous amount of $75,000,000—an increase of some 15 per cent over the previous year." If these facts are due to the return of more prosperous days let us pray for hard times.

THE CHRISTIAN REGISTER gives the following brief abstract of a lecture by Ralph Waldo Emerson on "True Aristocracy," at Concord: "Mr. Emerson affirmed the prime traits of a gentleman to be probity, moral independence, or loyalty to a sentiment; and he attributed the deference which the true gentleman wins in modern society to an inborn reverence for character. He could see no harm in the existence of an upper class, so long as the classification was based on merit. Whoever wants more power than is legitimate to his faculties is a politician. The young adventurer finds as he looks around him that the relations and classes of society irk him, sting him. This is the nature of things. Neither republican institutions, nor fire, nor the guillotine will ever change it. Spiritual or real, power makes its own place.

Your only defense against the invidiousness of superior position is that you exert your faculties. The best lightning-rod for protection is your own spine."

"Where ignorance is bliss," etc. An Hungarian exhibited in a phrenological museum two skulls of different proportions. "Whose is the large skull?" asked a spectator. "It belonged to the celebrated Attila, king of the Huns." "And the small one?" "Also to Attila, but when he was a child."

INDEPENDENT.—We clip the following suggestive item from this paper: "The total number of visitors at the Metropolitan Museum last week was 31,199. But 246 of these were on the pay-days—Tuesday and Wednesday."

A wise use is to be made of a "portion of the crown jewels of France, 7,500,000 francs' worth of which are to be sold, and the proceeds devoted to the purchase of works of art."

A bothersome bequest. "It is feared that the bequest of $100,000 made to Bates College by Benjamin E. Bates will be lost to that institution. The condition attached to the bequest was that the college itself should raise a like sum, and the necessary donations have not as yet been paid in cash, but merely pledged in notes. The commissioners of the estate declare that the conditions have not been complied with and refuse to allow the claim."

Interesting to friends of Harvard. "In 242 years there have been twenty-two presidents of Harvard, an average length of service of eleven years. President Edward Holyoke was the longest time in office—thirty-two years; Cornelius Conway Felton the shortest—two years. The first graduate of Harvard who was president was Leonard Hoar, 1674–1675, at which time the office was regarded as a "bed of thorns." Increase Mather was the first native American who became president. The first president was Henry Dunster, 1640–1654, who was probably thirty years of age at the time of his appointment, but nothing definite as to his age is known. With that exception, President Eliot is the youngest person ever elected to the presidency.

THE STUDY TABLE.

Under this head will be noticed all books, pamphlets, and magazines received at this office from publishers, with price and such editorial comment as our space will admit; also such news of literary activities as will be most welcome to the liberal reader.

Any publications noticed in this column can be ordered from this office.

Three Phases of Modern Theology: Calvinism, Unitarianism, Liberalism. By J. H. Allen, A. M., Geo. H Ellis, publisher, Boston. 8vo, pp 70. Price 35 cents.

BIOGRAPHIES OF MUSICIANS. MOZART. Translated from the German of Louis Nohl, by John J. Lalor. Jansen, McClurg & Co., Chicago; pp. 236; $1.25.

THE IRON GATE. AND OTHER POEMS. By Oliver Wendell Holmes. Houghton, Mifflin & Co., Boston; pp. 82; $1.25.

ENGLISH CONFERENCES OF ERNEST RENAN. Translated by Clara Erskine Clement. Boston: Jas. R. Osgood & Co.

ULTIMA THULE, by H. W. Longfellow. Houghton, Mifflin & Co., $1.

LITERARY NOTES.

Wendell Phillips is preparing a new edition of his speeches ——The author of a Fool's Errand is out in a new novel, Bricks without Straw. It is political.——Bartlett's Familiar Quotations was first published twenty-five years ago, growing in successive editions; the last has reached the sale of 51,000 copies. It is a marvel of literary industry.——Mr. F. C. Burnand, the present editor of *Punch*, was educated for the pulpit.——The dainty poems of T. B. Aldrich are finally to be collected in a volume by Houghton, Mifflin & Co.——The American Book Exchange have started a four page weekly entitled *Good Literature* for 50 cents a year. Their literary magazine will hereafter be issued in bound volumes and appear irregularly.——The Harvard University Library will hereafter be opened on Sunday, from one to five, for readers only.——The *Literary World* says: "Having read Aldrich's Stillwater Tragedy, Edmond About's Story of an Honest Man, Mrs. Walford's Troublesome Daughters, Howell's Undiscovered Country, Trollope's The Duke's Children, Blackmore's Mary Anerley, Miss Noble's Uncle Jack's Executors, and Rhoda Broughton's Second Thoughts, we have used up all the good novels of the summer, and are waiting hard for more. Will Miss Fletcher's Head of Medusa or the Japanese Loyal Ronins take up the succession?——Lockwood, Brooks & Co., of Boston, are soon to publish A. A. Livermore's "Commentaries on the Corinthians" the continuation of his previous "Notes on the New Testament," long in print, and a volume of lectures and sermons of the lamented Chas. A. Brigham. *Unity* readers will have a lively interest in both these works.——G. P. Putnam's Sons are soon to publish a Japanese novel, the first ever offered to English readers, entitled Loyal Ronins, translated by Shiuishiro Saito, a graduate of Harvard University, strikingly illustrated.——The New York Trade sales recently closed, reassures one's faith in wavering humanity, as they show us that Shakespeare and those most worthy to follow in his wake, are the most in demand, even at an auction. The works of Tennyson, Longfellow, Dickens, and others were sold by the thousand.——The reissue of the "Vest Pocket" edition of the gems of English Literature in the new and attractive style is everywhere received with favor. Those of the first issue are put together to make one volume, and bound so as to make the most artistic cloth binding of the season. The books in their present form are gems, both as regards matter and form. In one volume we have "Evangeline," "Miles Standish" and the best minor poems of Longfellow. In another we have "Snow Bound," "The Tent on the Beach" and the favorite short poems of Whittier. The remaining volumes announced are equally desirable, and we know of no more attractive little present than one of these dainty little volumes. Houghton, Mifflin & Co., 75 cents.

Among the beautiful books in the American market are two of Washington Irving's works published by Macmillan & Co., "Bracebridge Hall" and "Old Christmas," the last being selections from the sketch book. The illustrations are exquisite, and faithfully reproduce in engraving what is so well done in the text. The mechanical execution of the books is almost perfection. Macmillan & Co., $2.

S. C. Griggs & Co., of Chicago, announce for immediate issue a new and cheap edition of Prof. Mathews' works, to be sold for $1.50 per volume. Over 90,000 volumes of this ever-popular author has been sold in America, besides several English editions. They also announce a "Manual of Classical Literature," by Charles Morris, and "British Thought and Thinkers, Critical, Biographical and Philosophical," by Prof. Geo. S. Morris, of Johns Hopkins University. Prof. Morris was for ten years Professor in the University of Michigan, and is the translator of Ueberweg's History of Philosophy.

THREE PHASES OF MODERN THEOLOGY.

The pamphlet of three lectures by Prof. J. H. Allen, of the Harvard Divinity School, contains many timely and wise remarks on the three Chief Phases of Theology of our times. He gives a very fair and impartial estimate of Calvinism as a force in history. And his lectures on Unitarianism and Liberalism are candid, showing tender sympathy with both sides. We cannot help wishing that his remarks on Unitarianism "Now and Then," were clearer and more definite. His lecture on Liberalism also seems to us rather vague. He has a round about way of telling his thoughts, where more conciseness and force are desirable. Yet we regard these lectures very good, giving the views of an able man on very important questions of our day. There is nothing harsh or extreme in

them; and yet they seem faithful to facts, and they contain much information in a small compass. R. L. H.

LIFE OF MOZART.

The life of Mozart, the *greatest* of artists, must be of special interest to musicians, tracing as it does the development of his genius from the time of the composition of his first symphonies to the appearance of his grand operas and his own "Last Requiem;" giving his mode of composition, and showing clearly the influence of his life upon his art; indeed, no one can fail to be touched by a study of this life, so full of sadness,—the story of this great genius, for whom "there never was a vacancy." But through all the trials of his life,—disappointments, poverty and sickness,—he maintained his natural sweetness of disposition; and instead of disheartening him or weakening his power, he was moved by higher aspiration to nobler achievements. "The man who can write such works has higher joys than the world can give or take away. His eye, full of the truest happiness, is directed towards an eternal ideal, which refreshes, preserves and blesses him."

The reader of this book may derive an added pleasure from knowing that it is one of a series of "Lives of Musicians," about to be published by Jansen, McClurg & Co., who certainly understand the art of book-making. If this volume is an earnest of those that are to follow, with its neat, pretty cover, its bright, clear type, and above all the handsome portrait of its subject, we shall look forward to their appearance with sincere pleasure. F. B. C.

ULTIMA THULE.

It is to be hoped that the title of the last book by Longfellow, "Ultima Thule," is neither prophetic nor an announcement of an intention to rest from his labors, as the last stanza of the dedication, which gives title to the book, would indicate:

"Ultima Thule! Utmost Isle!
Here in the harbors for a while
We lower our sails; a while we rest
From the unending, endless quest."

Longfellow has been growing more and more into the hearts of his readers, who now are numbered by millions. Bryant is our poet of nature, and it seems while reading his poetry as though from his extreme love of her in her varying moods, that he does not value man as he should. Whittier, in his intense hatred of wrong to, and oppression of, any human being, fails in the opposite direction, while Longfellow is universal and his poetry is for *all* time. Loving man and nature, both intensely, like Burns, without his failings, it is not marvelous that each succeeding line by him is read with avidity and always creates a thirst for more. Who can read "Robert Burns," the seventh poem in the book, without being touched in his depths, the same as by the best of his whose praise he sings?

The poem is familiar from its recent publication in *Harper's Magazine*, but it reads a little different in a bound volume, giving one an impression, one knows not how, as being a little more precious; and we love Longfellow the more for his loving appreciation and tender tribute to him, whose song

"Rises o'er all, elate and strong;
Its master chords
Are Manhood, Freedom, Brotherhood."

Who that once reads the ode to Bayard Taylor, especially one that knew him and his intense love for pure literature, and with what rapture he would read to his friends his own favorites, will never hear his name mentioned without recalling to mind,

"Dead he lay among his books."

There is not a single poem in the book we can spare. While it is a thin one, in one sense, let us remember it is from Longfellow and his work should not be measured by avoirdupois, but weighed with Silver, Gold, Diamonds and Precious Stones.

J. C.

THE IRON GATE.

One receives instant greeting, on opening this little volume of most elegant workmanship, from the kindly, genial face of the author beaming from between its leaves. Doubly welcome must be anything that comes now from the pen that for forty-four years has sent flashes of wit, words of wisdom, cheer and gladness out into the world. A genius that has produced a "Chambered Nautilus" and a "One-Hoss Shay," can never grow old. Such a diversity gives one little chance to close its pages, only in a sort of April day condition,—

"All kin' o' smiley roun' the lips,
And teary roun' the lashes"

And if we confess, in taking up this book, to the fear of an expected loss, a something missing from the brightness of the lines, a faltering of the pen that we feel spoke truth when it once said, "I never dare to write as funny as I can,"—we as frankly confess its entire dissipation on laying it down; for

"Yes, the style is the man, and the nib of one's pen
Makes the same mark at twenty, and three-score and ten."

There are nineteen short poems contained in this little volume, the initial one from which the book takes its name being the one read at the breakfast given in honor of the author's seventieth birthday, by the publishers of the *Atlantic Monthly*.

An admirer of Holmes must quickly detect him in these pages, and exclaim, as he does of another:

"You can't cheat us—we know it is you,
There is one voice like that, but there cannot be two."

F. B. C.

ENGLISH CONFERENCES.

Renan's "English Conferences" is another work from the pen of the brilliant Frenchman. The newspapers have told us something of the enthusiastic assemblages which greeted M. Renan on the delivery of these lectures in London during the past spring, and brief indications of the scope and treatment of his subject have already whetted our appetite. Renan is always interesting, always suggestive. One may not be able to accept many of his conclusions, but there is always something helpful and suggestive in his wonderful knowledge of historical details, in the vivid imagination which out of these reconstructs an almost living past, and in the daring originality which, alike in what it rejects and what it accepts, seldom runs in the beaten ruts either of belief or skepticism. So we welcome these lectures on "Rome and Christianity" and on "Marcus Aurelius," in which we have, brought, as it were, to a focus of popularized light, those studies of the earlier Christian centuries which have been his occupation for many years.

A word may be interesting as to the origin of these lectures. They are due to the "Hibbert Trust," a foundation of which more will be heard as time passes on. Thirty years ago a large property was left by the late Robert Hibbert, a wealthy English Unitarian, to be devoted to the trustees, "in their uncontrolled discretion" (all cast-iron schemes being wisely avoided), "to the spread of Christianity in its most simple and intelligible form, and to the unfettered exercise of private judgment in matters of religion." Three years ago, at the instance of a memorial presented by Dr. Martineau, Dean Stanley, Dr. William B. Carpenter, Max Muller, Principal Tulloch, Rev. John Caird, A. H. Sayce, and a number of leading scholars, the trustees determined to add to the other opera-

tions of the Trust the establishment of an annual lectureship, after the style of the Bampton Lecture, only, instead of its being in the interest of any sect or system, to be for the purpose of eliciting from the foremost scholars and thinkers of the day, no matter of what school, the results of the newest and freest study in the great fields of "philosophy, biblical criticism, and comparative theology." The first series under this new lectureship was given by Prof. Max Muller ("Lectures on the Origin and Growth of Religion, as Illustrated by the Religions of India"), and was delivered at the instance of Dean Stanley, in the Chapter House of Westminster Abbey. The second was by M. le Page Renouf, the famous Egyptologist, on "The Religions of Egypt." The third series, of the present year, brought to London Ernest Renan, and now enriches us with this little volume, which, in addition to the Hibbert Lectures on "Rome and Christianity," contains one delivered during the same visit, at the Royal Institution, on "Marcus Aurelius." All these lectures, "Conferences," as M. Renan calls them, were spoken in French, and are now introduced to American readers in a neat little volume and an English translation.

* * * * * * *

There is one singular help which Renan affords to the student. He may fail to depict such a colossal and central figure as that of Paul, still more that of Christ—indeed, who has ever done so at all adequately? But he reproduces with unique and marvellous skill what one may call the historical atmosphere of the epoch, the aspect of its people, the general character of its life and doings. At the touch of his pen, Galilee, Jerusalem, Rome, Antioch, Corinth, become no longer vague geographical shadows, but real places, with living men and women moving about in them before us. So in these four lectures the relation of the old Roman life to this new Christian sect, which was growing up amidst it, is depicted in the most vivid way. To some extent the author has to go over the same ground as in his "St. Paul," from which many pages are, indeed, taken almost *en bloc;* but these brief lectures will be read by many who would hardly go through the longer work.

Though the second lecture is entitled "The Legend of the Roman Church: Peter and Paul," yet Renan does not regard the main facts of Paul's sojourn and martyrdom at Rome as anyway doubtful; while even as to the less authentic tradition with regard to Peter, he says: "I regard as probable the tradition of the sojourn of Peter at Rome, but I believe that this sojourn was short, and that Peter suffered martyrdom soon after his arrival in the eternal city." It is interesting, too, to find that Renan's studies of that time do not tend to discredit, but rather to confirm, the ordinary idea of the earlier Christian persecutions. Some writers have treated the traditions of the sufferings of the Christians under Nero, as greatly exaggerated. On the contrary, I feel as if I never half appreciated their horror and enormity till I read of them in these pages of Renan.

The last lecture of the four—"Rome, the Capital of Catholicism"—sketches the natural growth of the Roman Church into the central power of western Christendom, the development of organization, and the gradual uprising of authority. The supplementary lecture on "Marcus Aurelius" is perhaps too sketchy to be perfectly satisfactory, except to those already familiar with his life and "Meditations." As a simple critiquet however, it seems to me admirable, bringing out not only the beauty and goodness of that best of the emperors, but also—what his admirers seldom have the discrimination to perceive—a certain practical weakness and injustice which grew out of his "charming good nature" and "benevolent optimism."
—BROOKE HERFORD, *in The Dial.*

For we must share, if we would keep,
That blessing from above;
Ceasing to give, we cease to have;—
Such is the law of love.

—*R. C. Trench.*

For longer life I will not pray,
I will not ask another day;
For the dear Father even yet
New chance may give, new tasks may set.

—*Mrs. L. J. Hall.*

THE UNITY CLUB.

WADSWORTH CLUB PAPERS.

The *Christian Register* is publishing a series of papers under the above heading which every reader of Unity Club ought to read. They are written by Capt. Ingham, who, as everyone now knows, is the thin disguise of Edward Everett Hale, the preacher and story-teller who is so healthily human that it is impossible to hang upon him any titles, though he is entitled to a "Rev.," A. M., D. D., and what more we know not.

These papers gives an account of what has been done, what is doing and what can be done in the way of mutual helpfulness by one or more true to the spirit of kindness. There is a perverse disposition on the part of human nature to discredit the narration that gives pleasure, and it is Mr. Hale's pleasing misfortune to be able to tell the truth so happily that it sounds "just like a novel." So these papers are in danger of failing of their best service from the suspicion of the reader that they are "made up." But we are assured by the very highest authority that these papers are record of actual occurrences of bona fide experiences, with only such change of names and surroundings as are necessary to shield private confidences and personal feelings. We wish Capt. Ingham would be a little more stupid in his writings if thereby people might ponder instead of laughing, to act upon instead of joking about these things.

CAUTIONS.

1. Beware of expecting results without systematic hard work.
2. Beware of show sessions. Rhetoric and oratory, as such, are out of place in a class-room.
3. Beware of expecting the Club to run itself. Some *one* must, with tireless vigilance, watch over and work for it.
4. Beware lest the "*can't*" of timidity be mistaken for humility. Modesty is not cowardly.
5. Beware of conceit. It is easy to over-estimate your success. A little knowledge brings complacency; more brings humility.
6. Beware of trying to do with the Club the work which the Church ought to do. To the Church more than the Club, it seems to us, belong the social and philanthropic work of the parish. The Church can not, without loss, delegate this work even to a Club of its own making.
7. Beware lest the Club practically narrows itself to an inner coterie of congenial students who, as compared to the others, are experts. This is probably the greatest danger of the Study Club.
8. Beware of attempting to "make brick without straw." Books are indispensable. If not otherwise obtainable, the most essential ought to be bought. A paper wholly written "out of one's own head" is presumably a poor one. Not originality, but an honest and intelligent use of material, should be the aim.
9. Beware of too readily yielding your place in the week. Dates and programmes should be as inflexible as feasible. Strive to overcome, not avoid, passing exigencies. A thin meeting is better than a postponement.
10. Beware of early prosperity, lest despondency overtake the faithful as the unconsecrated drop off. Besides, the Club life must grow from within. Frankness and mutual confidence are plants of slow growth, and they thrive best in shady nooks.

A WINTER WITH DICKENS.

The following study of Dickens was followed by the M. I. C., of Janesville, in the winter of '77-8, and resulted in a wide reading of this author. It was subsequently followed by Mrs. J. T. Sunderland, in a successful series of studies in Chicago, and has since engaged several clubs in a modified form.

The advantages of this course, are:

1. It concerns itself with an author widely read and easily obtainable.
2. It affords easy ground for amateur conversations.
3. It affords a comprehensive study of a very volumnious theme. It gives a birds-eye view of Dickens.

1. Dickens' Loveable People.	5. Dickens' Hypocrites & Knaves.
2. " Pictures of High Life.	6. " Children.
3. " Pictures of Squalor.	7. " Descriptive Power.
4 " Grotesque People.	8. " As a Moralist.

"UNITY" SUNDAY SCHOOL LESSONS.—SERIES V.

Published by "Unity," Room 57, 75 Madison St., Chicago, Ills.
One set (12 Lessons,) 10 cts. 25 or more sets, 5 cts. each.

CHANNING,

AND THE UNITARIAN MOVEMENT IN AMERICA.

BY W. C. GANNETT.

(The references are to the one-volume "Works," Amer. Edition, and the new one-volume "Life," of Channing.)

Lesson X.

CHANNING AS A RELIGIOUS REFORMER.

1. Two Processes in a Reform.

Re-Forming means new-forming, e. g., a dress, a house, a continent, an idea, habits, character. What two processes are always involved? Is *any* "growth" possible without both? Then the same two processes are involved in a religious Re-formation: (1) The taking to pieces of old doctrines or institutions or rites. (2) The putting together of new.—Hence two kinds of Reformer, the "*Destructive*" and the "*Constructive*," according to the main work done by each. Each kind has its use: but the "leader," if there be one, usually unites both in himself.

(*The Talk*: Compare Storm and Sunshine as Nature's re-formers.—Examples of the "destructive,"—Paine and Ingersoll: which the greater,—the good, or the harm, of such "iconoclasm" as theirs? Examples of the "constructive,"—Calvin, Wesley: which the greater,—the good or harm of such system-makers? What made Luther instead of Erasmus leader of the Protestant Reformation? Compare Emerson and Parker.—The Reformer's motto, Matt. V. 17. Can one destroy with fulfilling? But can one fulfil without destroying? Are you "destructive" or "constructive" in *your* reforms?)

Now think back a moment: Lesson IV. showed the "*old* form." Lesson V. the "two processes." Lesson VI.-VIII., the "*new* form." Lesson IX., that the Re-formation is still going on. And now returning to Channing, what were *his* methods as Reformer?

2. Channing Mainly Constructive.

His denials were so strong and pointed that they startled, and so clear that they enlightened. He was as fearless for the truth as he was fearless of it. But controversy was the *accident* of his life. Speaking out as defender of liberty, he found himself suddenly in the front as defender of a faith. "At such a period I dared not be silent. To oppose what I deemed error was to me a secondary consideration. My first duty was to maintain the rights of the human mind." (*Life*, 270.) Yet a small book, eight or ten papers, would hold all he wrote controversially during the hottest years of the strife. (*Life*, 225.) He denied in order to affirm: his time and enthusiasm were spent, not on the negation, but on the affirmation,—on the reiteration, explanation, application of his "one sublime idea" in its many bearings.—"The most effectual way of expelling error is not to meet it sword in hand, but gradually to instil great truth with which it cannot easily co-exist, and by which the mind outgrows it." (*Works*, 275.)

3. No Personalities.

Through all the abusive years and through all his own plain-speaking, he never spoke ill of an opponent, never confounded belief with the believer, creed with character.—"Expose doctrines, let individuals alone."—"Not by the greatness of our light, but by our faithfulness to our light, character is to be judged." (*Life*, 422.)—"We must think no man the better for belonging to our communion, no man the worse for belonging to another." (*Works*, 438.)—"Infidelity a calamity, but no crime." (*Works*, 189-192.)—"The church-creed *vs.* the life-creed, of Calvinists." (*Works*, 386, 467.)—"Noble minded Dr. Hopkins, an example of the spirit of religious freedom with an appalling theology." (*Works*, 423-4.)—"Channing's strongest language." (*Life*, 272.)

4. No Organizer.

He distrusted so profoundly the tyranny of "party" that, champion though he was in Unitarianism, in Peace-work, Temperance-work, etc., in all these movements he stood off by himself. His *word* was his work. Never the *General*, therefore, only the *Prophet*, of the Unitarian Movement; and only in this sense its leader. Other, younger, men "organized" it.—"The chief strength of a Reformer." (*Works*, 735.)—"The test of associations,—do they stimulate *individual* force?" (*Works*, 142, 147-9.)

5. No Sectarian.

Leader as he was of the Unitarians, he would have none of their *ism*. Much as he loved their ideas, he knew these were not the final statement in religion. The term "Channing Unitarianism" as a goal of Truth, as the name for a new orthodoxy, would have shocked him. The grand "heretic" to him was the sectarian. (*Works*, 444.) The only Church that he belonged to was the great Catholic fellowship of all good and saintly souls. He could see the good as well as harm in the beliefs which he rejected: and what he loved first, last, better than all beliefs which he accepted, was the mind's freedom to form beliefs, the Soul's liberty.—"I have little or no interest in Unitarians as a sect." (*Life*, 427, 435. *Works*, 247.)—"I belong to the Universal Church; nothing shall separate me from it." (*Life*, 195. *Works*, 247, 435-8.)—"The one true Church and Ordination." (*Works*, 432-4.)—"*My* church not necessarily the one for you." (*Works*, 432, 472-3.)—"On Roman Catholics." (*Works*, 436-8.)—"Petitioning for the Atheist." (*Life*, 503-6.)

A wise old man called Dr. Channing "*an example to reformers*, because he showed them how to reform in order to conserve." What does that mean? And does Channing seem to you the ideal Reformer?

(*The Talk*: But is not organization necessary, in spite of its peril, to accomplish any social end? How can the thousand whose "word" does *not* count, contribute to their cause? Did Channing show his individuality or his individual*ism* in this fear?—Be sure to read his fine words at end of *Works*, 734: the right to bolt is the salvation of the party.—Do *you* think Unitarianism should aim to grow a solid, strong body,—or to remain "leaven?" Can a body "whose creed it is to have no creed" ever be a strong body? Is there anything besides *body* in a living being? What is the Liberal *Spirit?* Can you imagine a disembodied Spirit? But which the more important to Liberalism,—its body or its Spirit? Great Spirits in little bodies! "Every country, like Judea, which lives for general ideas, which pursues a work of universal interest, sacrifices through the same its individual destiny:" is not that true of a sect, also? Does 2 Cor. XII. 7-10 apply?)

Teach us that no evil is intolerable but a guilty conscience, and that nothing can hurt us if with true loyalty of affection we keep Thy commandments.

SCRIPTURES, OLD AND NEW.

COMPILED BY F. L. H.

RICHES.

A good name is rather to be chosen than great riches; and better than silver and gold is good-will. Better is a little with righteousness, than great revenues without right. . . . He that hasteth to be rich shall not be innocent; and he that trusteth in his riches shall fall.

There is that scattereth and yet increaseth; there is that withholdeth more than is right, yet he cometh to want. There is who maketh himself rich, yet hath nothing; there is who maketh himself poor, yet hath great riches. —*Hebrew Proverbs.* (*compiled.*)

Watching for riches consumeth the flesh, and the care thereof driveth away sleep. . . . Gold hath been the ruin of many, and their destruction was at hand. It is a stumbling-block to those that sacrifice to it, and the man without understanding shall be taken therein. Blessed is the rich that is found blameless and that hath not been carried away after gold. Who is he, and we will call him blessed: his goods shall be established, and the congregation shall make known his charities.
—*Ecclesiasticus xxxi.* (*2nd century B. C.*)

Health and good estate of body are above all gold, and a strong body above infinite wealth. There is no riches above a sound body, and no joy above the joy of the heart —*Do. xxx.*

Beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth. —*Jesus.*

They who will be rich fall into temptation and a snare, and into many foolish and hurtful desires. For the love of money is a root of all evils; which some coveting have strayed away from the faith, and have pierced themselves through with many sorrows.

Charge those who are rich in this world that they be not high-minded, nor place their hope in uncertain riches, but in God, who giveth us all things richly to enjoy; that they do good, that they be rich in good works, liberal in imparting, willing to communicate, . . . that they may lay hold on the true life. —*New Testament.* (*I. Timothy, vi.*)

By drinking men allay their thirst after drink, and by eating they satisfy their longings after food. . . But the love of money is not abated by having silver and gold; neither do covetous desires cease by possessing still more.

To those that are wise, the riches of nature are limited, and confined within a circle drawn from a centre at a certain distance.
—*Plutarch, 1st century A. C.* ("*Of the Love of Wealth.*")

The personal fruition in any man cannot reach to feel great riches there is a custody of them, or a power of dole and donative of them, or a fame of them, but no solid use to the owner.

Seek not proud riches, but such as thou mayest get justly, use soberly, distribute cheerfully, and leave contentedly; yet have no abstract or friarly contempt of them, but distinguish, as Cicero saith well of Rabirius Posthumus: 'In his anxiety to increase his fortune, it was evident that he was seeking not the gains of avarice, but the means of doing good.'

Defer not charities till death; for certainly if a man weigh it rightly, he that doth so is rather liberal of another man's than of his own.
—*Bacon.* (1561–1626.) [*Essay on Riches.*]

Riches are a blessing only to him who makes them a blessing to others. —*Fielding.* (1707—1759.)

Wealth is not his that has it, but his that enjoys it.
—*Franklin.* (1706—1790.)

Riches are for the comfort of life, and not life for the accumulation of riches. —*Saadi.* (*Persian, 13th cent. A. C.*)

The pulpit and the press have many common-places denouncing the thirst for wealth; but if men should take these moralists at their word, and leave off aiming to be rich, the moralists would rush to rekindle at all hazards this love of power in the people, lest civilization should be undone.

Whilst it is each man's interest that not only ease and convenience of living, but also wealth or surplus product, should exist somewhere, it need not be in his hands. Often it is very undesirable to him. Goethe said well, 'Nobody should be rich but those who understand it.' Some men are born to own, and can animate all their possessions. Others cannot; their owning is not graceful; seems to be a compromise of their character: they seem to steal their own dividends. They should own who can administer. For he is the rich man in whom the people are rich, and he is the poor man in whom the people are poor: and how to give all access to the master-pieces of art and nature is the problem of civilization. —*Emerson.* (*Essay on Wealth.*)

The wealth of a man is the number of things which he loves and blesses, which he is loved and blessed by.

Riches in a cultured community are the strangest of things . . the readiest to become a great blessing or a great curse. 'Beneath gold thrones and mountains' says Jean Paul, 'who knows how many giant spirits lie entombed.' The first fruit of riches, especially for the man born rich, is to teach him faith in them, and all but hide from him that there is any other faith.

On the whole one is weary of hearing of the omnipotence of money. I will rather say that for a genuine man it is no evil to be poor. . . Money in truth can do much, but it cannot do all. We must know the province of it, and confine it there; and ever spurn it back when it wishes to get farther.

The spirit of Mammon has a wide empire; but it cannot and must not be worshipped in the Holy of Holies. —*Carlyle.* (*compiled.*)

Wealth is simply one of the greatest powers which can be entrusted to human hands: a power, not indeed to be envied, because it seldom makes us happy; but still less to be abdicated or despised: while in these days and in this country, it has become a power all the more notable, in that the possessions of a rich man are not represented, as they used to be, by wedges of gold and coffers of jewels, but by masses of men variously employed, over whose bodies and minds the wealth, according to its direction, exercises harmful or helpful influence, and becomes, in that alternative, Mammon either of Unrighteousness or of Righteousness.
—*Ruskin.*

A man's true wealth is the good he does in this world. When he dies, mortals will ask what property he left behind him; but angels will ask, What good deeds hast thou sent before thee?
—*Mohammed.*
(*The Mishkat: collected anecdotes, &c. 7th–8th centuries A. C.*